TREASON Pretended againſt THE KING OF SCOTS,

by certaine Lordes and Gentlemen, whoſe names hereafter followe.

WITH A DECLARATION OF the Kinges Maieſties intention to his laſt Acts of Parliament: which openeth fully in effect all the ſaide conſpiracy. Out of Skottiſh into Engliſh.

¶ Imprinted at London for Thomas Nelſon, and are to be ſolde at the Weſt ende of Paules, 1585.

TREASON

Proclaimed Against

THE KING OF SCOTS.

WITH A DECLARATION OF

¶ The Coppie of a letter sent from a Gentleman in Scotland to a frend of his in England, touching the conspiracie against the kings maiestie.

MY approued friend T.S. There hath beene lately secret practising against the kinges Maiestie of Scotland. But time serueth not nowe to set down the maner of their proceeding in the said attempt: I haue here sent to you the Kinges declaration to his last Acts of Parliament, and for breuitie haue set downe the names of the conspirators, which are as followeth. And thus in hope you will accept my good will, I commit you to the Almightie: From Edenbrough this 20. of Februarie. 1585.

Yours Christopher Studley.

The Lord of Don Whasell.
The Lord of Dunkrith.
The Lord of Baythkicte.
Robert Hamelton of Ynchmachã.
M. Iames Sterling.

} These wer apprehẽded at ỹ kinges Court.

Iohn Hoppingell of the Mores apprehended at his owne house by the Captaine of the kings Garde.

The Lord Keir & Lord Maius apprehended with other Gentlemen about Sterling.

The Lord Blaketer and Georg Douglasse are sommoned to the Court vpon suspition.

The Lord Don Whasell.
The Lord Maius } executed.

The treason discouered by Robert Hamelton.

A.ij.

THE KINGES MAIESTIES DECLARATION OF his Acts confirmed in Parliament.

FORASMVCH as there is some euil affected men that goeth about so farre as in them lieth, to inuent lies and tales to slaunder and impaire the kings maiesties fame and honour, and to raise reportes as if his Maiestie had declined to Papistrie, and that he had made many Actes to abolish the free passage of the Gospel, good order and discipline in the Church: Which bruites are maintained by rebellious subiectes who would gladly couer their seditious enterprises vnder pretense of Religion (albeit there can be no godly religion in such as raiseth rebellio to disquiet the state of their natiue soueraigne, and periuredly doeth stand against the othe, band, and obligation of their faith, whereunto they haue sworne and subscribed) therefore that his Maiestics faithfull subiects be not abused with such slanderous reportes, and his highnes good affectionated friends in other countries may vnderstand the veritie of his vpright intention, his highnesse hath commaunded this briefe declaration of certaine of his maiesties Acts of Parliament holden in May 1584. to be published & imprinted, to the effect, that the indirect practises

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of such as slaunder his maiestie and his lawes, may be detected and discouered.

IN the first Acte his Maiestie ratifies and approues the true profession of the Gospell, sincere preaching of the Worde, and administration of the Sacraments presently by the goodnes of God established within this Realme, and alloweth of the confession of the Faith set downe by Acte of Parliament, the first yeere of his maiesties raigne. Likewise, his highnesse not onely professeth the same in all sinceritie, but praysed be God is come to that ripenesse of iudgement by reading and hearing the worde of God, that his highnesse is able to conuince and ouerthrow by the doctrine of the Prophets and Apostles, the most learned of the contrary sect of the aduersaries: So that as Plato affirmeth, that common wealth to be most happy wherein a Philosopher raigneth, or he that raigneth is a Philosopher. We may much more esteeme this countrey of Scotland to be fortunate wherein our king is a Diuine, & whose heart is replenished with the knowledge of the heauenly Philosophy, for the comfort not onely of his good subiects and friends in other countreys, but of them that professeth the Gospell euery where, he beyng a king of great wisedome, and by his birthright borne to great possessions, but much more his highnesse vertue, godlinesse and learnyng, and daily encrease of all heauenly sciences, doth pro-

mise and assure him of the mightie protection of God, and fauour of all them that feare his holy name.

IN the second Acte, his Maiesties royall authoritie ouer all estates both spirituall and temporall, is confirmed. Which Acte, some of malice and other some of Ignorance, doth traduce, as if his Maiestie pretended to be called the head of the Church: A name which his Maiestie acknowledgeth to be proper and peculiar to the sonne of God the Sauiour of the world, who is the head, and bestoweth life spirituall vpon the members of his mistical body, and he hauyng receiued the holy spirite in all aboundance, maketh euery one of the faithful, pertakers thereof, according to the measure of faith bestowed vpon them. Of the which number of the faithful vnder the head Christ, his Maiestie acknowledgeth himselfe to be a member, baptised in his name, pertaker of the mysteries of the crosse and holy communion, and attending with the faithfull for the comming of the Lord, and the finall restitution of Gods elect. And not withstanding, his Maiestie surely vnderstandeth by the scriptures, that he is the chiefe and principall member appointed by the law of God, to see God glorified, vice punished, & vertue maintained within his Realme, and the soueraigne iudgement for a godly quietnesse and order in the common wealth, to appertaine to his highnesse care and

solicitude.

ſolicitude. Which power and authoritie of his highneſſe, certaine miniſters being called before his Maieſtie for their ſeditious and factious ſermons in ſtirring vp of the people to rebellion againſt their native king (by the inſtigation of ſundry vnquiet ſpirites) would in no wyſe acknowledge but diſclaime his Maieſties authoritie as an incompetent iudge: and ſpecially one called M. Andrew Meluile an ambitious man, of a ſalt and fiery humour, vſurping the pulpit of Sandroyes, without any lawfull callyng, and priuie at that tyme to certaine conſpiracies attempted againſt his Maieſtie and crowne, went about in a Sermon vpon a Sunday, to inflame the hearts of the people, by odious compariſons of his Maieſties progenitours and counſaile, albeit the duetie of a faithfull preacher of the Goſpell be rather to exhort the people to the obedience of their native King, and not by popular Sermons (which hath bene the euerſion and decay of great cities and common wealths, and hath greatly in tymes paſt bred diſquietneſſe to the ſtate thereby) to trouble and perturbe the countrey. The ſayd M. Andrew beyng called before his highneſſe, preſumptuouſly anſwered that he would not be iudged by the king & counſaile, becauſe he had ſpoken the ſame in pulpit, which pulpit in effect he alleged to be exempted from the iudgement & correction of princes, as if that holy place ſanctified to the word of God, and to the breaking of the bread of life, might be a-

ny colour to any ſedition in woꝛde oꝛ déede, againſt the lawfull authoꝛitie without puniſhment. Alwaies his Maieſtie (béeing of himſelfe a moſt gratious Pꝛince) was not willing to haue vſed any rigour againſt the ſaide Maiſter Andrew, if he had humbly ſubmitted himſelfe, acknowledged his offence, and craued pardon. Who notwithſtanding afraid of his owne guiltines, being pꝛiuie to diuers conſpiracies beforе, fled out of the Realme, whoſe naughty and pꝛeſumptuous refuſing of his Highnes iudgement was the occaſion of the making of this ſeconde Acte: videlicet, that none ſhould decline from his highnes authoꝛitie, in reſpect that the common Pꝛouerbe beareth, Ex malis moribus bonæ leges natæ ſunt: that is, Of euill maners gꝏd lawes pꝛocéede. And in verie déede it wanteth not any right intollerable arrogancy in any Subiect called beforе his Pꝛince, pꝛofeſſing and anthoꝛiſing the ſame truth, to diſclaime his authoꝛitie, neither doe the Pꝛophets, Apoſtles, noꝛ others (conducted by the ſpirite of God) miniſter ẏ like example: foꝛ it is a great errour to affirme (as many doe) that Pꝛinces and Magiſtrates haue onely power to take oꝛder in ciuill affaires, and that Eccleſiaſticall matters doth onely belong to the Miniſtérie. By which meanes the Pope of Rome hath exempt himſelfe and all his Clergie, from all iudgements of Pꝛinces, & he mads himſelf to be Judge of Judges, and to be iudged of no man: whereas by the contrarie, not onely

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by the examples of the godly gouernors, Iudges and Kings of the old Testament, but also by the new Testament, and the whole history of the primitiue Church, in the which the Emperors being Iudges ouer the bishop of Rome, deposed them from their seates, appointed Iudges to decide and determine in causes Ecclesiastical, and chalenge innocent men as Athanasius from the determination of the Councell holden at Tyrus, and by infinite good reasons which shall bee set downe by the grace of God in an other seuerall worke shall be sufficiently proued and verified. But this appeareth at this present to bee an vntimely and vnprofitable question, which hath no ground vpon their part, but of the preposterous imitation of the pretended iurisdiction of the Pope of Rome. For if there were any question in this land of heresie whereby the profound mysteries of the Scriptures behoued to be searched forth, his Maiestie would vse the same remedy (as most expedient) which ỹ most godly Emperours hath vsed: And his Maiestie following their example, would alow the counsell of learned Pastours, that by conference of Scriptures, the veritie might be opened and heresie repressed. But God be thanked we haue no such controuersies in this land, neither hath any heresie taken any deepe rote in the country, but that certaine of the ministerie ioyning thẽselues to rebels, hath traueled to disquiet ỹ states with such questions that the people might em-

brace any sinister opinion of his Maiesties vp-right procædings, and factions might be nouri-shed and entertained in the countrey. Neither is it his maiesties meaning nor intention in a-ny sort to take away the lawfull and ordinarie iudgement in the Church, whereby discipline & good order might decay, but rather to preserue, maintaine, and increase the same. And as there is in the realme Iustices, Constables, Shirifes, Prouosts, Bailifes, and other iudges in tempo-rall matters, so his Maiestie alloweth that all things might be done in order, and a godly qui-etnes may be preserued in the whole estate, the Sinodal assemblies by the Bishops or Commis-sioners where the place was vsed to be conueni-ent twise in the yeere, to haue the ordinary trial of matters belonging to the ministery and their estate. Alwaies reseruing to his highnesse, that if they or any of them doe amisse, neglect their duetie, disquiet the estate, or offend in any such maner and sort, that they in no wayes pretend that immunitie priuiledge and exemptiõ, which onely was inuented by the Popes of Rome, to tread vnder foote the scepters of Princes, and to establish an Ecclesiasticall tyranny within this countrey, vnder pretence of new inuented Pres-biters, which neither should answer to the king, nor Bishop vnder his Ma. but should haue such infinite iurisdiction, as neither the lawe of God nor man can tolerate. Which is onely his Ma-iesties intention to represse, and not to take a-

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way any godly or due order in the Church, as hereafter shall appeare.

The third Act of his Maiesties forsaid Parliament, dischargeth all iudgements Ecclesiasticall, and all assemblies which are not allowed by his Maiestie in Parliament, which acte specially concerneth the remouing and discharging of that forme inuented in this land, called the presbyterie: wherin a number of Ministers of a certeine precinct and boundes, accounting themselues to be equal, without any difference, and gathering vnto them certeine Gentlemen, and others of his Maiesties subiects, vsurpe all the whole Ecclesiasticall iurisdiction, and altereth the lawes at their owne pleasure, without the knowledge and approbation of the king or ȳ estate. A forme of doing without example of any nation subiect to a Christian Prince. The perill whereof did so increase that, in case it had not beene repressed in due season, and forbidden by his Maiesties lawes, the same had troubled the whole countrey. And beeing tried by his highnes to be the ouerthrow of his Maiesties estate, the decay of his Crowne, and a ready introduction to Anababtistrie and popular confusion in all estates, his maiestie hath giuen commaundemēt against the same. And that the Reader may vnderstand the daunger thereof by many inconueniences, which thereby ensueth in this lande, I will not onely set downe one whereby they may

vnderstand what peril was in the rest. The embassadour of Fraunce returning home vnto his owne countrey, commaunded the Prouost, Baliffes and Counsaile of Edingbrough to make him a banket, that he might be receiued honourably, according to the amitie of auncient times betweene the two Nations. This commaund was giuen on the Saturday by his highnes: and the banquet appointed to be on the Monday. A number of the forsaid pretended presbyterie vnderstanding thereof, assembled themselues on Sonday in the morning, and presumptuously determined and agreed, that the Ministers of Edinbrough should proclaime a fasting vppon the same monday, where three seuerall Ministers one after another, made three seueral sermons inuectiues against the Prouost, Bayliffes, and Counsaile for the time, and the noble men in the cuntry, who repaired to the banquet at his Ma. commaund. The forsaid presbyterie called and perswaded them, and scarsly by his Maiesties authoritie could bee witholden from excommunicating the saide Magistrates and noble men, for obeying onely his highnes lawfull command which the law of all countreys, called Ius gentium, requires towards Embassadors of forreine countreys. And not onely in this, but innumerable other things, their commaundement was proclaimed directly, vnder the paine of excõmunication, to the kings Ma. and his lawes. Which forme of proceeding, ingendred nothing but dis-

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but disquietnes, sedition, and trouble: as may manifestly appeere, in that, the speciall authors of the inuenting, promoting and assisting of the foresaide pretended Presbyteries, hath ioyned themselues with his Maiesties Rebels: and fleing forth of the realme, in respect of their giltines, hath discouered what malitious practises was deuised amongst them, if God had not in time prouided remedie. The other forme of iudgment which his Maiesty hath discharged, is the generall assembly of the whole Clergie in the Realme: vnder pretence whereof, a number of Ministers from sundry presbyteries did assemble, with some Gentlemen of the cuntrey, whereof some for that time malcontents of the estate, sought that colour as fauorers of the Ministerie, by the which thei haue practised many enterprises in the realme: where there was no certeine law in Ecclesiasticall affaires, but all depended vpon the saide generall conuention, where the lawes of the church were alterable after the nũber of voices, which for the most part succéeded vnto the most vnlearned of the multitude. This generall assembly amongst other things did appoint and agrée with his Maiest. regentes in his highnes minority, ỳ the estate of bishops which is one of the estates of Parliament, should bee mainteined & authorised: As it is registred in ỳ bookes of counsel, and subscribed by the commissioners for the time. Which order was obserued many yéeres, and Bishops by their consentes,

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appointed to the dioceſſe, vntill within this late time, in aſſemblies holden at Dundie and Glaſgow, reſpecting the foreſaid miniſters & aſſemblies, toke vppon them, contrarie to their owne hand writing, to diſcharge the eſtate, and to declare ȳ ſame to be vnlawfull, in their pretended maner. And there commaunded the Biſhops of the countrey to demit and leaue their offices & iuriſdictions, & that in no wiſe they ſhould paſſe to the kings Maieſties counſell, or Parliament without commiſſion obteined from their aſſemblie: That they ſhould confirme nothing in parliament and counſell, but according to their acts and iniunctions. And further, they directed their Commiſſioners to the kings maieſtie, commanding him and the councell, vnder paine of ȳ cenſures of the Church (whereby they vnderſtode excõmunication) to appoint no Biſhop in time to come, becauſe they had concluded that eſtate to be vnlawfull.

And notwithſtanding, that which they would haue deiected in the biſhops, they purpoſed to erect in themſelues, deſiring that ſuch commiſſioners as they ſhould ſend to parliament and coũſell, might bee authoriſed in place of the eſtate, wherby it ſhould haue come to paſſe, that where as now his Ma. may ſelect the moſt godly, learned, wiſe and experimented of the miniſterie, to bee on his Ma. eſtate, his highneſſe ſhould haue been by that means compelled to accept ſuch as the multitude, by an odds conſent of ȳ moſt vn-

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learned ſhould haue appointed, which could not tend but to the ouerthrow of the realme, whereof that eſtate hath bene a ſpecial ſtop. After they had diſcharged biſhops, they agræd to haue Superintendents, Commiſſioners, and Viſitours: but in the end, they diſcerned that there ſhould be no difference amongſt the miniſters, & imagined that new forme of Preſbiterie, wherof we haue ſpoken before. Neither was there any other appearance that they ſhould haue ſtaid frō ſuch daily alterations in the common wealth, which could not but continually be diſquieted, where the law of conſcience which they maintained by the ſword of curſing, was ſubiect to ſuch mutations, at the arbitrement of a number whereof the moſt part had not greatly taſted of learning. At our the forſaid aſſembly was accuſtomed not only to preſcribe the law to the king and eſtate, but alſo did at certain times appoint general faſtings throughout the realme, ſpecially when ſome factioners in the countrey was to mowe any great enterpriſe. For at the faſt, all ȳ miniſters was commanded by the aſſemblie to ſing one ſong, and to cry out vpon the abuſes, as they termed it, of the court and eſtate for ȳ time, whereby it is moſt certaine great alterations to haue enſued in this land, while at the good pleaſure of God, and his bleſſing towardes his Ma. the pretence of the laſt faſt was diſcouered, & his highnes deliuered from ſuch attempts, whereby his Ma. hath bene iuſtly mowed to diſcharge

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such conuentions which might impoꝛt so pꝛeiu-
dicially to his estate. But specially his Ma. had
no small occasion, whereas the same assemblie
being met at Edenbrough, did authoꝛise & auow
the fact perpetrate at Ruthuen, in the takyng of
his highnes moſt noble person. The which dæd,
notwithstanding his Ma. with the aduise of his
estates in Parliament accounted to be treason,
the said assembly estæming their iudgement to
be the soueraigne iudgement of the realme, hath
not onely appꝛoued the same, but oꝛdained all
them to be excommunicate that would not sub-
scribe and allow the same. So the actes of this
assembly, and the lawes of the estate directly
weighed in ciuil macter, with the which the as-
sembly should not haue medled, it behœued his
highnes either to discharge himselfe of ẏ crown,
oꝛ the ministerie of ẏ foꝛme of assembly, which
in dæde of it selfe, without the kings Maiesties
licence & appꝛobation, could not be lawfull. Like
as generall councels at no time could assemble
without the commaundement of the Emperour
foꝛ the time: and our king hath no lesse powꝛer
within his owne realme, then any of them had
in the empire. Yea, the Bishop of S. Androis had
not in time of Poperie, powꝛer to conuent ẏ Bi-
shops & clergie out of their owne Diocesse, with
out licence giuen beforꝛe of his highnes moſt no-
ble pꝛogenitoꝛs of good memoꝛie, and the causes
thereof intimated & allowed. Notwithstanding
that his Maiesties intention and meaning may

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fully be vnderstood, It is his highnesse wil, ꝙ the Bishop or Commissioners of any Diocesse or Prouince, or part thereof, shall at their Visitation appointed in euery parish, according to the greatnesse thereof, some honest, vertuous and discrete men, to aide and assist the Minister, and to haue the ouersight and censure of the maners and behauiour of the people of that parish. And if there be any notable offence worthy of punishment, that the Bishop and Commissioners bee aduertised thereof, who shall haue an Officer of armes to be assistant for the punishment of vice, and executions to follow thereupon: that they who contemneth the godly and lawfull order of the Church, may finde by experience his maiesties displeasure, and be punished according to their deseruings.

And further, his Maiestie vpon necessary occasions which may fall forth by diuers maner of wayes among the Clergie, vpon humble supplication made vnto his highnesse, will not refuse to graunt them licence to assist the bishops, Commissioners, and some of the most vertuous, learned, and godly, of their Diocesse, where such Ecclesiasticall matters as appertaineth to the vniformitie of doctrine, and conseruation of a godly order in the Church, may be intreated and concluded in his maiesties owne presence, or some of his Maiesties honourable counsell, who shall assist for the tyme: Where, if necessitie so require, a publike fast throughout the whole

realme may be commaunded, and by his Maiesties authoritie proclaimed, to auoide the imminent displeasure and daunger of the wrath of the Lordes iudgements, which is the right ende of publike humilitie, and not vnder pretence thereof, to couer such enterprises, as hath heretofore greatly disquieted and troubled the peace of this common wealth.

The xx. Acte ratifieth and approueth, and establisheth the estate of the Bishops within the realme, to haue the ouersight and iurisdiction, euery one in their owne Dioces. Which forme of gouernment, and rule in Ecclesiastical affaires, hath not onely continued in the church from the dayes of the Apostles, by continuall succession of tyme, and many Martyrs in that calling shed their bloud for the trueth: but also, since this Realme embraced and receiued the Christian religion, the same estate hath bëene maintained to the welfare of the Church, and quietnesse of the realme, without any interruption, vntill within this few yëeres, some curious and busie men haue practised to induce in the ministerie, an equalitie in all thinges, as well concernyng the preaching of the word, administration of the Sacramentes, as likewise in discipline, order and pollicie. The which confusion his Maiestie finding by most dangerous experience, to haue bene the mother and Nurse of great factions, seditions and troubles within

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this Realme, hath with aduise of his highnes estates, aduisedly concluded the said pretended partie in discipline, orders and pollicie in the Church, to be no longer tollerate in this Countrey: but the sollicitude and care of all churches in one dioceſſe, to appertaine to the Bishop and commissioner thereof, who shall be aunswerable to God, and his Maiesty, and estates, for the right administration and discharge of the office of particular Ministers, within the boundes of their iurisdiction. For as it becommeth his Maiestie, as Eusebius writeth of Constantinus the great, to be a Bishop of Bishops, and vniuersall Bishop within his Realme, in so far as his maiestie should appoint euerie one to discharge his duetie: which his highnesse cannot, his country béeing large and great, take him to euerie Minister that shall offend, and transgresse agaynst duetie, or quarrell with the whole number of ȳ Ministerie: but it behoueth his Maiestie to haue Bishops and ouerséers vnder him, which may bee aunswerable for such boundes, as the law and order of the countrey hath limited and appointed vnto euerie one of them. And ȳ they hauing accesse to his Maiesties Parliament & counsell, may intercide for the rest of the brethrē of the Ministerie, propone their griefe vnto hys highnesse and estates, and receiue his maiesties fauourable aunswere therin. The which forme doth preserue a godly quietnes, vnitie, concorde, and peace in the estate, and an vniforme order

in the Church. As contrariwise, the pretended equalitie deuideth the same, and vnder the pretence of equality, maketh some of the most craftie and subtill dealers to bee aduaunced and enriched: and in pretending of partie, to seeke nothing but their owne ambition, and aduauncement aboue the rest of the simple sort. And notwithstanding that his Maiestie hath restablished the said estate, it is not his highnes will & intent, ỳ the foresaid Bishop shall haue such full power, as to do within his dioceſſe what he pleaseth. For as his Ma. cannot allow of any popular confusiõ, wherin as the prouerbe saith, Nulla tyrannis æquiparanda est tyrannidi multitudinis. That is, No tyranny can be compared to the tyranny of a multitude, hauing commandement & power in his hands: so on the other part his M. will is, ỳ the Bishops authoritie in any graue matter, be limited to the councel of 13. of ỳ most aũcient, wise, & godly pastors of his dioceſſe, selected out of ỳ whole synodal assembly of ỳ prouince: by whose aduise, or at least the most parte therof, ỳ weightie affaires of the church may be gouerned, to the glory of God, & quietnes of the realme. Further, it is his highnes wil & cõmandement, ỳ their bishops or commissioners, twise in the yeere, to wit, 10. dayes after Easter, & the 6. of September, hold their synodall assemblies, in euerie dioceſſe, for ỳ kæping of good order therin. And if any be stubborne, or contemne within their bounds the good order of the church, that it

may

may be declared vnto his Ma. & punished to the example of others, according to their deseruings Neither is it his Ma. meaning or intent, ỹ such bishops or commissioners as shall be appointed, shall receiue their onely & full commission of his Ma without admission ordinary, by such as are appointed to that effect in ỹ church: but hauing his highnes nomination, presentation, and commendation, as lawfull & only patron, they to bee tried and examined, ỹ their qualities are such as thei are able to discharge their cure & office. And if it shall happen any of the said bishops or commissioners, to bee negligẽt in their office, or to be slanderous & offensiue in their behauiour, life, & maners, in tyme to come, it is not his highnes wil, ỹ they shalbe exempted frõ correction, notwẽstanding any priuilege of his highnes estate, coũsell, or parliament, but their labors, trauels, diligence, & behauiour, to be tried in the generall assembly, not cõsisting of a confused multitude, as it was before, but of such worshipfull persons, as is heretofore prescribed in his highnes presence, or his deputies to that effect. Lastly, his maiestie giueth commission to the saide Bishops, or commissioners at their visitatiõs to cõsider in what part of ỹ cuntrey, the exercise, or interpretation of the scripture, by conference of a certeine number of ỹ Ministerie within those bounds, may be most commodiously once in euerie xv. daies. For as his Ma. inhibits all vnlawfull mẽtings, that may ingender trouble & contention in the coun-

Key: so his Ma.is well affected, to sée the Ministerie increase in knowledge & vnderstanding, & by all meanes to fortifie & aduaunce the same. Wherein his highnes commandement is, that a graue, wise, & sage man, shalbe appointed president, who may haue ỹ ouersight of these boũds, & be answerable therefore to the bishop, his coũsell & synode, & he to be respected reasonably for his paines, at the modification of stipends: ỹ all things may be orderly done in the church, peace & quietnes mainteined in the realme, & we delyuered from apparant plagues, & the blessing of God continued, to the comfort of our posteritie. And in the mean time his highnes inhibits and expressly forbids, vnder the paines conteined in his Ma.acts of parliament, & al other paines arbitral, at his Ma.sight & counsell, ỹ no Minister take in hand to assemble themselues for the foresaid cause, without the appointment & order taken by the said bishops or commissioners: wherby his highnes may be certeinly enformed, that the foresaid Ministers assemble not, to meddle with any ciuill matters, or affaires of estate, as was accustomed before, but onely to profit in the knowledge of the word, & to be comforted one by another, in the administration of their spirituall office: which his highnes wisheth them faythfully to discharge, & then to call to God, that his Maiestie may in a prosperous reigne enioy good and long life, and continue and increase into the feare of the Almightie.

FINIS.

THE KINGS MAIESTIES Intention.

HIS Maiesties intention is, by the grace of God, to mainteine the true and sincere profession of the Gospell, & preaching thereof within this realme.

2 His Maiesties intention is, to correct, and punishe such as seditiously abuse the truth, and factiously apply or rather bewray the text of the scripture, to the disquieting of the estate, & disturbing of the common weith, or impayring of his highnes and counsels honour.

3 His Maiesties intention is, if any question of faith and doctrine arise, to conuocate the most learned, godly, wise, and experimented pastors, that by conference of scriptures, the verite may be tryed, and all heresie, and schisme by that meanes repressed.

4 His Maiesties intention is, that for the keeping of good order in euerie parish, certeine ouerseers to the good behauiours of the rest, be appointed at the visitation of the Bishop, or visitour, who shal haue his Maiesties authoritie, and officers of armes concurring for the punishment of vice.

5 His Maiesties intention is, to mainteine the exercise of prophesie, for the increase & continuing of knowledge amongst the Ministerie: In which, a wise and graue man, selected by the bishop or cōmissioner, at the synodall assembly, shall render an account of the administration of those bounds, where the exercise is holdē: for which cause, some respect of liuing shal be had vnto him, who sustaines that burthen.

6 His Ma. intention is, not to derogate, vnto the ordinary iudgment of matters of the church, by the ordinary Bishops, their councels, and synodes: but if any of them do amisse, and abuse their calling, to take order for correcting, amending, and punishing thereof.

7 His Maiesties intention is, not to hinder or stay any godly or solide order, grounded vppon the worde of God, and order of the primitiue Church: but that the Ministers of the word meddle themselues onely with their owne calling, & iudge not fearfully of the estate.

8 It is his maiesties intention, that the presbyteries consisting

consisting of many Ministers and Gentlemen, at landswart or other wales, be no further tolerate in this his realme: but the exercise of iurisdiction of all churches, to be in the hands of the Bishop or commissioner, and their councels and synods.

9 It is his Maiesties intention, that the Bishops or commissioners assemble not any generall assembly out of the whole realme, without his maiesties knowledge & licence obteined thereunto: which upon supplication his highnes will not denie: that an vniforme order may be obserued in the whole realme, & the Bishops & their diligences there tryed and examined, & the complaints of euery pertituler heard and discussed.

10 It is his Maiesties intention, to assist this assembly himself, or by a noble man of his counsaile, his highnes deputie.

11 It is his Maiesties intention, that when any parish findeth necessitie of any fast, they enforme the occasion to the Bishop or commissioner their counsaile, that they may understand the cause to be lawfull, as lykewise the Bishop of the diocesse finding lawful occasion may within the same with his counsaile prescribe any publike humiliation.

12 It is his Maiesties intention, that a generall fast throughout the whole realme, shall not be proclaimed but by his Ma. commandement, or by a generall counsaile, wherin his Ma. or his highnes deputy is present.

13 It is his highnes intention, that the Bishops in the realme in euery diocesse with their counsaile, proceede into the ecclesiasticall gouernment, but as is sayd with a counsaile, that both tyranny and confusion may be auoided in the church.

14 It is his highnes intention, that commissioners be directed vniuersally throughout the whole Realme to establish a godly order, and that his Maiesties commissioners take order presently for the translation of such ministers, whose trauels they estieme may more conueniently and profitably serue in another place.

FINIS.